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THE CHURCH AND THE WORLD

MISSIONS

The Sunday School in the Far East

A comprehensive survey of the Sunday-school situation in China, Korea, and Japan is given us by Frank L. Brown in the *International Review of Missions* for October. In the progress of the mission work in the Orient the Sunday school took on three forms: the purely mission Sunday school unrelated to the church; the educational school composed of students of the primary school or the preparatory school or college and taught by the teacher; and the school attached to the local church, taught by the pastor, missionary, or lay teacher.

The development of Sunday-school work began in earnest in China with the organization of a Sunday-school committee at the the China Centenary-Conference of 1907. Through the work of the committee the China Sunday School Union was formed in 1910, and Rev. E. G. Tewksbury was chosen as the national secretary. Some nine provincial organizations have since been arranged and one Chinese associate secretary for Fukien Province is employed. The Sunday school is but one of several agencies for Bible instruction. But most of the organized Sunday schools in China draw their membership from the primary and boarding schools. As yet it has not been feasible to carry out an accurate grading system. The teaching staff consists, in general, of workers in the regular employ of the mission. In addition to the routine work of the Sunday school the China Sunday School Union is circulating 130,000 weekly issues of the lessons, and a special course for the training of teachers has been issued in six books. During the visit of the Sunday school commission to Shanghai three years ago, 10,000 Chinese Sunday-school scholars assembled in one of the great gardens of Shanghai, and the

Chinese *Mercury* was so favorably impressed that a strong editorial was written.

Korea is said to illustrate more nearly than any other nation the Sunday-school ideal—all the church in the Sunday school and all the Sunday school in the church. So much attention has been demanded by adults that the children were, until recent years, crowded out of consideration. The Korea Sunday School Association was developed eight years ago, during the visit of the World's Sunday School Commissioner, and is guided by an executive committee which is representative of the missions and of the native Korean church. The Sunday-school membership of Korea is given as 171,632 scholars and 6,631 officers and teachers. Graded lessons were introduced a few years ago, but it was found that they were not so well suited to the Korean mind as consecutive Bible study. It is felt that the next ten years in Korea will be strategic for a great Sunday school advance. Adults have been gathered into the Sunday school in great numbers and their instruction is imperative. And the day of a great ingathering of the children of non-Christian parents also seems to have dawned.

The organized Sunday-school work of Japan began with the visit to Japan of Mr. Brown, as commissioner of the World's Sunday School Association, in January 1907. At that time the National Sunday School Association of Japan was formed, both missionaries and Japanese being represented on the executive committee. The first president of the association was Judge Watanobe, now chief justice of the Supreme Court of Korea. Some thirty district associations have been organized as auxiliary to the association, the headquarters of which are in Tokyo. The funds for carrying on the work of this association have been

supplied most largely by the American section of the World's Sunday School Association. A literature committee was formed and the teachers' library was greatly increased. This library now includes over twenty books in Japanese, embracing translations of some of the best Sunday-school literature in America. Japan's present need rests in the realm of leadership, and there is material for such leadership in the theological seminaries and Christian schools. The grading system follows that of the public schools. However, there are two sources of opposition to the Sunday schools in Japan, each of which are of Buddhist influence. Even so, the statistics for 1914 showed that there were 125,078 pupils in 1,985 Sunday schools in Japan.

Disruption of Islam

The *Yale Review* for October has an article by Duncan B. Macdonald which gives an interesting interpretation of the present situation in Islam. In theory, of course, all Moslems form a complete, closed unity against all non-Moslems. For Islam may be regarded as a system of law, and its people are as absolutely a church-state as were the Hebrews. The Moslems speak of Islam and look back to an age when it meant a political unity and forward to a Millennial age when that unity will miraculously be restored. When Moslems are compelled to live on equal terms of citizen-

ship with non-Moslems there is a contradiction of the fundamental idea of Islam's unity, and it is, then, only in his religious moments that the Mohammedan can regard himself as belonging to a people destined to rule all others. Until the present no one could predict with safety how binding the union of Islam actually was. There was some historical evidence that the Arabs, Turks, and Persians would pull together—but it was scarcely safe to hazard a guess as to what the Moslems of India, of French North Africa, and of Egypt would do. With the outbreak of the war the test came, and when Turkey entered the war the way was made for a full demonstration. It is to Turkey that all Moslems have been accustomed to look for leadership. The Caliph, if he is anything, is a temporal sovereign chosen by the Moslem people to administer the Moslem system. But the summons of the Turks to their Moslem allies was not sufficient to induce them to cast their lot on the side of Germany and her allies. Now Islam is divided against herself. For instance, the average Egyptian would welcome the coming of the Turk to deliver him from the rule of unbelievers, while the Syrian prays that the unbeliever may drive the Turk out of his country. It is believed that the war reveals the fact that the old unity of Islam is steadily yielding to the multiplicity of nationality and ultimately to disruption.

RELIGIOUS EDUCATION

Centennial of Harvard Divinity School

On October 5 the Alumni Association of the Harvard Divinity School observed the centennial of the recognition of the School as a department of the University. The alumni did not regard the year 1816 as the date when the Divinity School was founded, for they pride themselves on the fact that their traditions reach back to the time when the Puritan settlers dreaded to have an

illiterate ministry to succeed their own ministers. But October, 1816, is remembered as the time which marks the crystallization of tendencies which had been in operation for one hundred and eighty years, for then it was that the records of the Harvard corporation spoke for the first time of "the theological summary of the University." There are two noteworthy items that were pointed out at the centennial